/111 cont./

141 both men and women, and fair hair indicates either an
142 oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes; the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The
142 men do not wear beards, and anyone would believe that they
302 are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

[186] 1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 They have a chest thrust forward, rather heavy
[291] shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not
147 all of them wear sandals /ojotas/. When they are enjoy-
[853] ing good health, they are very robust, and the women without the slightest bother will nurse two babes at their
• [609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite eco-
855 • nomical. But it is true that most Indian women do not
[609] wish to take care of children other than their own; most
[466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

/125 cont./

736 1578 Thus, being an orphan is unknown among these Indians, and the worst insult that can be given to a Chiriguano is to call him Tinei, orphan, or paravete, poor. The family which takes charge of an orphan who was left without a father or mother or close relatives, treats him better than its own children. To the latter it shows strictness and obliges them to do certain chores of minor importance, but to the orphan never. He works because he wants to, and he sees that gratitude to his new parents demands it of him. He remains in the house in which he is a guest until the age of puberty, and then, with no thanks whatever, he disappears and goes to live in other towns, where he may settle down temporarily or forever, depending upon how well he may be received there (1).

596

1. Chiriguano boys never thank anyone for anything, but when they take leave they say Ayema, I am leaving. Old people and adults utter an occasional word of thanks.

594 ●609 With transients or travelers, whether they be Indians or whites, they use proper manners. If there is chicha in the house, it is the first thing that they offer him when he has taken a seat, and then they prepare for him whatever food is available. There are travelers who remain in a Chiriguano house for weeks and months, and never does the Indian get tired of him. He serves him just as he served him on the first day, and when he leaves he even makes him promise to come back to visit. Oh, how the barbarians who are called savages shame the conduct of so many men who call themselves civilized, and, greater dishonor, Catholic Christians! They treat inhumanely their fellowmen, comparing them with quadrupeds. They cheat the helpless, are bad examples for the unfortunate, making them pay dearly in times of want for even a handful of maize, while the Indian, when he has it, will give it away, or charge very little for it, and makes no request for payment should the white come to his house to ask for water or for chicha, which is never lacking in times of abundance (2).

2. I have seen maize sold on the scales at

/125 cont./

20 centavos the libra, and 25 as well. In the Chaco this is too expensive.

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Chapter Four

Religion, Divinities, and Beliefs of the Chiriguano

/The introduction to this chapter, "An Illustrious Franciscan," pp. 126-127, is omitted in the translation./

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Religion

It is beyond any doubt that all peoples profess some religion. This fact is proved by the testimony of all missionaries and confirmed by innumerable travelers of various nationalities and who profess different creeds.

But to the extent that religion implies external demonstrations of veneration, the variety of ways of worship is so great that it may well be stated that every people has its special way, proper and peculiar to it, in which it honors its divinities.

The most advanced peoples display in their respective demonstrations of worship all possible splendor. They have magnificent temples, priests, and a ceremonial which, if it is not always in conformity with the dictates of common sense, does tend, nevertheless, by its nature and form, to awaken in man a sense of veneration and respect for a superior being, represented by something which strikes the senses.

From this point of view it would not be too bold to state that the external worship of peoples in general is in direct proportion to their level of civilization and culture.

This explains why among savage people there can scarcely be discovered a single sign, a ceremony, which might be a sign of external demonstrations of worship. But in reality it does

5tNordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

village consisting of only a few big huts.[1]) These plainly correspond to the great family-houses known to us from Brazil, but which in Bolivia I have only seen among the Chacobo, a Pano tribe on the Lago Rojo-Aguado. CHOMÉ[2]) gives no exact information about the huts. He says they stood in a circle around an open place. In the middle of the square there was a special hut for strangers. According to NIXO[3]) the Chiriguano formerly had round houses. He gives a rather lengthy description of these, but does not tell us the source of his information. NIXO describes at length how the Chiriguano now build their houses.

As early as the time of VIEDMA[4]) — end of the 18th century — they seem to have forsaken their original type of house and built themselves smaller huts. Since the dwelling-houses here retain no traces of their original shape, it is useless to make comparisons with other Indian huts. There is hardly anything in Indian culture which so quickly changes under the influence of the Whites as the houses. The acquisition of iron tools makes it possible to put up quickly properly built houses. An Indian tribe need consequently not have been long in contact with the Whites before they alter the style of their huts. This is not the case, to be sure, with all the tribes, for many, such as those in the interior of the Chaco, tenaciously preserve the primitive type of hut which, though small and inconvenient, affords greater protection from cold than the roomier dwellings of the Whites.

It would be of interest to find out in what measure

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[1]) Annua de la Compañía de Jesús — Tucuman y Perú — 1596. »El mayor de los pueblos es de cinco casas; lo común es de tres; mas son muy largas, de más de 150 pasos, á dos aguas, con estantes en el medio sobre que se arma la cumbrera, y de estante á estante vive una parentela.» LIZÁRRAGA P. 332.

[2]) P. 313. »Pendant ce temps-là, je n'avais pas d'autre logement que le toit de paille qui étoit au milieu de la place.»

[3]) P. 174.

[4]) P. 181. »Sus casas son unos pequeños ranchos hechos de caña.»

[P. 190 is blank]

142

To me, the Chiriguano seemed to be of better physique than both the Puna and the Chaco Indians, and their cast of features, as a rule, to be less rough-hewn than those of the above-mentioned tribes. Herma ten Kate has taken anthropological measurements of four Chiriguano men, whose average height was determined at 160.1 cm.[1] Lehmann-Nitsche, who has made anthropological observations of 50 Chiriguano (40 men and 10 women), is my authority for the data I have grouped together in the subjoined table.[2]

[141 [127]

The Chiriguano; some physical data.

Sex	Average height, cm	Shape of skull	Colour of skin, Luschan's scale	Colour of hair, Fischer's scale	Iris, by Martin's scale
Men.....	163.4	Dolichocephalic — mesocephalic	Majority 12	Majority 4	Majority 3—4
Women.....	151.7	Dolichocephalic — mesocephalic	Majority 18	Majority 4	Majority 3—4

8.

142 The Chiriguano complexion is, accordingly, brown with a tint of yellow; the iris is dark brown, the hair black, coarse and lank. The growth of hair on face and body is very scanty.

361 The Chiriguano are not a nomadic people, but live in permanent villages, some of which are the abode of only a few families, whilst others contain several hundreds of inhabitants. At Ibitibi I was studying a Chiriguano village that, according to the Indians, was inhabited by about 300 people. This village was situated on a plain surrounded by wooded mountains (fig. 188). The huts formed a large circle, with the chief's hut in the centre. In the open space between the chief's hut and the rest, there were growing some close-foliaged trees (probably of the Bignoniaceæ family), affording much-needed shade. In earlier literature it is stated that the Chiriguano used to build a hut for strangers in the middle of the village plaza.[3] In many of the Chiriguano villages I visited, the huts were scattered about without any perceivable order.

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[574 [609]

342 The huts are rectangular and with ridged roofs. (Figs. 188—192.) The walls either consist of perpendicular sticks, of tree-branches or reeds,

[1] Ten Kate (1), p. 26.
[2] Lehmann-Nitsche (1).
[3] Nordenskiöld (18), p. 2.